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CHARLES HOOLE'S SCHOLASTIC DISCIPLINE

For my part I have often wished that all parents were able to teach their own children; for then they would either ease schoolmasters by setting their work more forward, as sometimes they do their servants, or more liberally reward their pains that diligently and faithfully perform their trust, in a thing of such concernment, and wherein themselves have no judgment.—CHARLES HOOLE, in his *Translation of Cato's Disticks*.

I HAVE already spoken of Hoole's desire to introduce the reading of English into the petty school—of his belief in realistic teaching, with the text-book, *e. g.*, Comenius' *Orbis Pictus*—of his requirement of accommodation by the teacher to the capacity of children, and his incitement to the increase of petty free schools.

His first chapter in the section, "Scholastic Discipline," in his *New Discovery of the Old Art of Teaching School*, is on the founding of a grammar school. He divides grammar schools into two kinds, the first of which he calls *mixed* schools. By this term he means not that both boys and girls are received, but that the master is required to teach children freely and that he has in his charge both those who are there only to learn reading and writing and those who in addition are to be grounded (he adds: "they know not what it meaneth") in common grammar. Hoole already in the *Petty School* has stated his view that it is much better to leave the grounding in grammar to the second kind of school which he terms the purely grammatical school, which for the most part trains youth for the university. The collegiate schools had great revenues—and no doubt for the more advanced scholars they were of the highest value. Hoole states, however, that they were not of advantage to boys for learning the "mere rudiments" and that for this reason, many parents sent their little ones to "tabling schools."¹

Of such private schools, Hoole says:

I have observed children to make double profiting in respect of other schools, because they have the advantage to spend much of that time at their

¹ *I. e.*, boarding schools.

books, which others trifle away in running up and down about home; not to say that the constant eye of the master is an especial means to regulate them in point of behaviour.

Hoole's enthusiasm in education manifests itself in two directions, viz., in what may be called the democratization of education as well as in the promotion of Comenius' beloved object — encyclopædism. He combines the two directions in the following passage :

I conceive a course may be taken, especially in cities and towns of greater concourse, to teach a great multitude of scholars (as Corderius professeth to have taught 500 and I have been informed that in some places beyond seas, 2500 are taught in one school) without any noise, in a pleasing and profiting manner, and in their playing years; not only the English, Latin, and Greek tongues (together with the duties of piety and civil behaviour) but also the eastern and other needful foreign languages, besides fair writing, arithmetic, music, and other preparatory arts and sciences, which are most obvious to the senses; and whereof their younger years are very capable; that thereby they may be thoroughly fitted for ingenuous trades, or to prosecute higher studies in the universities, and so be able (when they come to man's estate) to undertake the due management of private or public affairs, either at home or in other countries.¹

Hoole's model for a grammar school is to be placed not far from the fields, but near to the church of a city or town in which the people are well affected to piety, learning, and virtue. It must have plenty of ground. There should be room for 500 children. Class rooms should be separated by folding doors which can be removed to make up a large hall. The usher's "pews" should be set in a commanding position. Shelves and boxes for the pupils' books are to run along the walls. In each form there should be a repository to receive the subsidiary² books. The school-building is to be of three stories, and to each of the stories he assigns rooms for the different purposes of the school. The most remarkable of his suggestions is as to the uppermost story: In it "there should be a fair, pleasant

¹ Compare MILTON, "I call therefore a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices both private and public, of peace and war."

² Hoole insists on a large number of reference books for use in each form. Some of these, the classical books, he looks on as necessary; others — subsidiary — he considers desirable.

gallery wherein to hang maps, and set globes, and to lay up such rarities as can be gotten in presses or drawers, that the scholars may know them. There should likewise be a place provided for a school library. . . . There should be two or three rooms made a little remote from the (master's) dwelling-house to which scholars may be removed and kept apart in case they be sick."

The head master should not be required to do double work — to teach and to direct. His chief care should be ("and it will be business enough for one") to prescribe tasks, to examine the scholars in every form, how they profit, to see that all exercises be duly performed and good order constantly observed, that every usher be dexterous and diligent in his charge and moderate in executing such correction as is necessary at any time to be inflicted for vicious enormities, but seldom or never, for errors committed at their books. As to salary, the head master should have at least £100¹, and the ushers in order, £30, £40, £50, £60 £70, and £80 per annum.

Hoole takes the opportunity to approve John Dury's *Reformed School*, with the association of students there recommended. Hoole adds a passage which seems to foreshadow the training of teachers. "I leave it to the consideration of those that endeavor to promote school-teaching, whether such a school as I have now delineated, would not be of great concernment to the church and commonwealth, whereout to pick more able schoolmasters, that by degrees have been exercised in teaching all sorts of scholars for (at least) seven years together, than many men that have scarce saluted, or are newly come from the universities, can suddenly prove to be." Then comes one of Hoole's most significant sentences. "For I think it one thing to be a good schoolmaster, and another thing to be a good scholar, though the former cannot well do his duty as he ought, except he be also the latter."

The next point taken up by Hoole is that of discipline. The main requisites he finds to be (1) that a master behave as a master over himself. If he feel anger coming over him "let him

¹ With the right of "tabling strangers;" together with fees, at least 10 s. per quarter from parents able to pay, but poorer children must be taken freely.

rather walk aside awhile out of the school to divert it than express it openly amongst his scholars by unseemly words and gestures." (2) Wherever possible explain the ground of reason on which any order or command is founded. (3) Let the master always show himself pleasing and cheerful. As much as possible reprimand in private. Be firm. Be impartial. (4) Praise is more effective than blame. (5) If parents interfere in school hours, admonish *them*, in the presence of the scholars, "to cease their clamour, and to consider how rash they are to interrupt his business and to blame him for doing that duty to which he is entrusted by themselves and by others, their betters."

As in the *petty school*, so now in the *grammar school*, Hoole states the school times. Six o'clock was the hour at which children were, in many schools, "fast at their books." Hoole advises a relaxation to 7 o'clock in both winter and summer. The common time of dismissing scholars from school was 11 o'clock in the forenoon, every day, and in the afternoons on Mondays, Wednesdays and Fridays, 5 o'clock; but on Tuesday, 4 o'clock, and Thursday 3 o'clock. It was after these hours that provision had to be made for such children as desired to go to the writing school.

Hoole refers to Brinsley's suggestion of "an interval" at 9 o'clock and 3 o'clock,¹ which was in use at Westminster school. He considers it is not so requisite if scholars only come at 7 o'clock in the morning. Moreover, where there is variety of work, together with use of the subsidiary books, in each form there is no need of scholars "over-toiling."

As to the granting of play-days, the master should be willing to gratify deserving friends who beg for holidays for the boys. If they are unreasonably importunate they must be served as "unreasonable a nay-say." It is a good plan also to grant play-days only on condition of good work being first dispatched.

¹ Brinsley speaks in the following guarded terms:

Spondeus: But these intermissions at nine and three may be offensive; they who know not the manner of them may reproach the school, thinking that they do nothing but play.

Philoponus replies: That they must avoid offence, but that when it is done as a custom and in decent order it will be no more offensive than it is at Westminster.

Or, again, let one of the upper form make a petitionary oration¹ to the master and a gratulatory speech, after leave is obtained.

The directions for granting play-days are: (1) Not more than one in each week and that only when there is no holiday in that week'; (2) no play-day to begin till 1 o'clock, at soonest; (3) all scholars to be dismissed into some close near the school.

After dealing with play-days, Hoole passes on to the admission of scholars, division into forms, of the orderly sitting of scholars and demeanor in their seats—points interesting historically as to questions of usage, but as to which Hoole has little to say in way of advance. It is, however, worth noting that in placing of boys in forms, he would trust the election of boys to positions to the voting of the class, thinking that the general judgment of boys as to ability is the best guide in allotting places. He allows, however, a veto to the master. He approves of competitions between chosen sides, in the preparation of lessons. He enjoins that the master should be sure to always keep boys employed by proportioning every task to their time and strength.

His remarks as to written exercises are quaint and interesting:

Let them peruse one another's exercise amongst themselves and try what faults they can find in it; and as you read them over, where you see a great mistake explode it; where you espy any oversight, note it with a dash, that they may amend it; but where you see any fault, which is beyond their power to avoid or remedy, do you mildly correct it for them, and advise them to observe it for the future. However, forget not to commend him most that hath done the best, and for his encouragement to make him read over his exercise aloud, that others may hear it and then to hang it up in an eminent place, that they may imitate it; and if any one can out-do it, let his exercise be hanged up in its stead. But if anyone hath lazily performed his exercise, so that it be worse than all the rest, let it be cut in fashion of a leg, and be hanged up by the heel, till he make a better, and deserve that may be taken down.

¹ Such a petition was presented by 273 boys of Merchant Taylors School to the company, March 21, 1644. There is a copy of the curious and interesting English portion of the petition in the British Museum (669, f. 10 (23).) There were also at the same time exercises in Latin and Greek presented. The petition is reprinted as a note at the end of this article.

Further points dealt with by Hoole, are weekly repetitions, grammatical examinations (in which the forms are divided into two sides, which examine each other), and disputations, the collecting of phrases from authors and gathering of them into commonplace books, the making of orations and declamations, religious education,¹ the monitor's bills, and rewards and punishments in a grammar school, of the learning of writing.²

On no subject does Hoole write with more delight than on schoolbooks.

As for books a care should be first had to procure those of a fair print in good paper, and strongly bound; then the master may more easily see that his scholars keep them all safe and cleanly and free from scribbling or rending by causing them at a time unexpected to bring all their books before him, and to show their names, together with a note of the price, fairly writ in the middle of every one of them as well as at the beginning or end.

Each scholar is to deliver to the master once a quarter a catalogue of all his books, so that they can be checked—and the boy suspected of carelessness can at any time be called upon “to a private and particular account of them.” The head-boy of each form is to be responsible for the subsidiary books of that form, both for giving out and receiving into the repository. “It would not be amiss” that each scholar admitted into the school should give 12 pence, and 12 pence on leaving toward the purchase of common books. Visitors should also be expected to contribute, and where schools have an endowment, funds should be especially devoted to the purchase of books.

Where money can be got, Hoole would wish to see a little library well furnished with “all sorts of grammars, phrase-books, lexicons, dictionaries, orators, poets, histories, herbals, commentaries, scholiasts, antiquaries, critics, and some of the succinctest and choicest authors for matters of humanity, divinity, medicine and law; besides those which treat of every art and science, whether liberal or mechanical, that he that is employed as a professed schoolmaster may thoroughly stock himself with

¹ See *Educational Review*, London, Feb. 1899, “Religious Education in the English Schools During the Commonwealth.”

² See *Gentleman's Magazine*, Sept. 1899, “On the Teaching of Arithmetic and Writing in the Time of the Commonwealth.”

all kinds of learning and be able to inform his scholars in anything that shall be necessary for them to know. For every new master cannot at the first be provided of a good study of books for his own private use and his scholars' benefit, neither, indeed, at any time can he procure them without great trouble and charge, especially if he live at a place far distant from London." Hoole refers in terms of praise to Mr. Colfe, who in founding his grammar school at Lewisham had provided a library for the use of masters, and to gentlemen who had given £100 to furnish a library for a school in Shropshire. He also gladly notices that "one" had bestowed 40 shillings a year towards buying English Bibles to give to those children in the parish who should be best able to read their Bibles. Hoole ends the subject: "I do verily believe that, were an annual small sum laid out in procuring a certain number of books for such as should best deserve them in every form at a free school, it would be a greater incitement to provoke children to learn than any persuasions or enforcements which are commonly yet used."

There is a chapter dealing with "exclusion" and "potation," which is of antiquarian interest. These customs were "on foot" in most places. By "exclusion" was meant that the scholars excluded or shut out their master once a year from the school, and "capitulated" with him as to orders to be observed. Hoole does not forbid the observance of the custom, but states the conditions under which the custom may be carried on until it dies of itself. These conditions are: (1) The master must know of the intention beforehand, so that all may be "ordered handsomely" to the credit of the school. (2) That at the time of exclusion the scholars behave themselves "merrily and civilly" inside. (3) That the heads of each form consult with their fellows what things they would desire of the master, and that they bring their suits to the highest scholar in the school, that he may prefer them to the master writ fairly in Latin, to receive his approbation or dislike of them in a mild way of arguing. (4) That the master does not molest or come among his scholars all the while they are drawing up their petition . . . nor trouble himself concerning them, more than to hear that they

keep good rule. (5) That every scholar prepare all his exercises according to his form, to be ready to be hanged out before the school doors or windows, or rather to be hanged over his place within the school against the master's coming. (6) The master should enter the school in a "peaceable and loving manner," receive from his scholars the petition, and make a short congratulatory oration, and dismiss them to play.

The custom of potation or general feast in schools was that before Shrovetide every scholar should bring from his parents money to the master to be spent on a dinner. Hoole insists that order should be kept, and moderation, especially in drinking, at such times, that the function may be a refreshment and encouragement rather than any occasion of distemper or "debauched behaviour." Hoole speaks of "breaking-up schools" about a week before Christmas, Easter, and Whitsuntide till the week following those holy days begin. It was usual then for every scholar to bring "something" to the master as a token of his own and his parents' gratitude. This ought to be requited by the master providing a collation to which parents and scholars are invited, and at which the higher forms ought to entertain the company with some elegant Latin comedy from Terence or Plautus, and part of a Greek one from Aristophanes, with orations and declamations. The lesser boys are to be asked questions and be examined orally by anyone who likes. These are means worth taking, Hoole observes, to "preserve the credit of the school against all virulous aspersions that are apt causelessly and too often to be cast upon it by unworthy and illiterate persons."

Hoole² gives the time-table of lessons in the Rotherham school, as drawn up by one of his predecessors, Mr. Bonner. It is of high value as giving the proportioning of time to subjects and the actual school text-books in use.

In stating his own methods, as Bonner's successor, it is very interesting to find that Hoole's principle was "to seek not so much to alter anything as to supply what I saw defective in it." He saw that whilst every master likes his own method best, yet

² In chap. x.

it is the duty of every one to seek for a better even than his own best. Though "one constant" method may be employed, yet experiments may be made of others "without distraction of the master, or hindrance to scholars." If a new course of teaching be adopted, it must not be brought in suddenly on scholars¹ who have been trained even in a worse system. Amongst these are to be named Mr. Brinsley, Mr. Farnaby, Mr. John Clarke, and particularly Mr. John Comenius.

But even with such excellent men as masters of method, Hoole ventures to think that it was not enough to follow them. He learned from all he could, theoretical and practical teachers, and then "observing the several tempers and capacities" of those he taught, he endeavored to find out and contrive all the helps he could. He feels it his duty, as having thought and worked at the elaboration of good methods to publish the results, and wishes that others would do the same.

It is an old-world ending to his tractate, but it is couched in a teacher's spirit:

The hopes that I conceived hereby to provoke my betters, hath especially encouraged me (at last) to yield to my friend's importunity, in setting down this method of teaching, and writing down also this form of school-government, which I heartily commend to God's heavenly blessing and the candid censure² of the more judicious, hoping that as I intend chiefly the general good, so none will requite me with malicious obtreaction, which if any shall do, I charitably pray for them beforehand that God would for Christ's sake forgive them, and grant that I may not heed what they write or say concerning me or my labours, so as to be discouraged in my honest endeavours for the public service.

FOSTER WATSON

NOTE.

The Scholars Petition for Play-dayes, instead of Holy-dayes: Exhibited To the right Worshipfull, the Master Wardens and Assistants of the right Worshipfull Company of Merchant Tailors, by the Scholars of their School, in the Parish of Laurence Pountney London, Martii 21 an 1644 being the day of their publick Examination.

¹ It was for this reason Hoole tolerated Lily's Latin Grammar, not because it was ideal, but as it was authorized and widely used it was at least a common standard, and boys moving from one school to another would not be confused if it was everywhere used.

² Opinion, judgment.

After divers other Exercises in Latine, Greek, and lastly in English, the Petitioner, in behalf of himself and his fellows, thus addressed himself to the Company :

— yet one word more we crave, to show what grieves us,
Wherein we pray your Goodness to relieve us.

Since mis-call'd Holy-dayes, profanely spent,
Are justly now cashier'd by Parliament;
For that the scarlet garment which they wore,
Was but a rubrickt-badge o' th' Romane Whore;
Which therefore now must mourn in sable black,
Changing her colour i' th' next Almanack;
Guilty before of scandalous abuses:
Which notwithstanding yet the harmless Muses
Us'd only for their sportful intermission
Of toilsome Studies; not for Superstition.
"For he that made all things, did not make Man
"Of stone, or steel, or brass Corinthian;
"But lodg'd our souls in a frail earthen mass,
"Thinner than water, brittler than the glass.
"He knows our lives are by naught sooner spent,
"Than having still our souls and bodies bent.
"A Field, left fallow some few years, will yield
"The richer crop, when it again is till'd.
"A River, stopped by a sluice a space,
"Runs after rougher; and a swifter pace.
"A Bow, a while unbent, will after cast
"His shafts the farther, and them fix more fast.
"A soldier, that a season still hath lain,
"Comes with more fury to the field again.
"Even so our body, while to gather breath,
"From pains sometimes at rest it sojourneth;
"It recollects its powers, and with more cheer
"Falls fresh again unto its first career."

To you therefore we make our Common Prayer,
That, weighing the promises, you would repair
This doleful damage; and in compensation
Of this sad loss, appoint, for recreation,
Some equipollent seasons, as will fit
Seem to your Wisdoms best for to permit.

Thus your poor Orators devoutly pray,
* That you sequester would sometimes for Play.
O let not then our Masters be our Jailers!
So shall we ever pray for Merchant-Tailors.

This our Petition is, which you shall see
Subscrib'd with hands two hundred seventy three.

* Graio Schola nomine dicta est,
Justa laboriferis tribuantur ut otia Musis.— *Auson.*